

# On the Origin of Demons: A nigromantic Treatise

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**Saturnin Ksawery**

**To my guardian demons. To the violent tribes and the unhappy dead, may they find splendid forms and solace in the beauty of nature and the world among the Gods.**

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# Forces a priori and the birth of men into the world

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When the human-animal separated from the world of mystical participation in the organic whole of nature, when its mind yelled “I am I”, when its souls said “Tat Tvam Asi”, when its body started fashioning tools, hunting and gathering, harvesting first crops and domesticating animals, he was forever separated and tragically lost to the world of nature, the womb of Gaia, Aphrodite Genetrix. It must have been a tragic reflection, the birth of mortal consciousness under the infinite stars, among the eerie territory that inflicted the teleology of conquering, of conquest.

In fact, I believe that every conquest is attempting to escape the painful longing for the womb of nature, to constitute the human atom as something greater, greater than nature and the world. The transformation of minds and the noo-sphere followed, an animal’s nature is perfectly pertaining to itself, a men is a sick animal who needs to find his nature, for there is no returning to the abandoned roots. In the great freedom, he coins his nature. A half-divine human animal is seeking the awe that it has lost in nature among the spiritual worlds , if it seeks at all.

“Gods don’t contradict nature” - Porphyry, therefore they must contain the secret of longing and loss of the original state of men. There is a secret of resurgent atavism, that when a man, a woman finds itself again among the Gods, they see that out of nature they developed and to safe harbor of nature they returned, yet deified nature, that of all time.

Infinite past is infinite future, as every present testifies. The development of mortals from human animals already contained eternity, a new form - yes, an eternal Anima Mundi - that knotted and plotted itself throughout their existence - always present. “I am the child of mother nature and starry heavens, yet my race is Heavenly”, what did this phrase on Orphic Golden Tablets mean? That Heavens are atemporal, that they are an eternal golden braid that weaves itself through life and forces, that a human animal, born of Earth, is linked with eternity of the past, and eternity of the future through the common denominator, most noble one, of all that ever existed and all that will exist.

That affirms the evolution of life-forms, that also bears the sacredness of life that may annihilate, devour, tear to shreds, infest, parasite, eat, hunt, conquer, and in the end - become rectified into the Godhead. A human animal has the ability to symbolize, and symbolize in language, in glyphs, in cave

paintings, in uttering, in calls and answers, and the complexity of this symbolization is the syntax that is capable of. What differs a hominid, homo erectus, from homo sapiens sapiens shaman is a degree of its capacity to manipulate the world symbolically, through imagined realities, effective, yet ignorant of the workings, and through manipulation of its world, spiritual inclusive.

A learned magician is merely a civilized shaman, his arsenal of tools of symbolization has grown with civilizational science, syntax, semantics, that shaped his mind in hermetics, and yet - so many modern men are deprived of the capacity to use their finest tool, to symbolize in an advanced, splendid, beautiful, humane fashion, to capitalize on the finest achievements of the civilizations and cultures and to incorporate what is nowadays treated as some left-overs of ancient past. Men is a victim of symbols and signs nowadays, he no longer belongs to the great spiritual dream, he is repeating and replicating a sandbox of what he absorbs and digests.

Like every tekne created by men that overarched men, it made him into a slave of his creation, from mystical participation in nature to participation in the realms of Gods and spirits, it solely participates in his own creations now, reproducing dead content, context in the void that poses as meaningful. We are the narrative machines, the dead processors of dummy-objects and reified shrouds that command us.

We have descended into the Plato's catacombs, that even if someone would point towards the exit, we have to pass through the labyrinth of caves, and we believe in everything we find in each cave as if it was real, we stop in benighted delusions as if they were the gist of the worlds ontologically objective forces, and ideas, that illumine the shadows on the walls, we watch the spectacle withal turning towards the philosophical essences, the truth that they contain, turning them into a sport of the shadows.

May the Hekatic torches guide us out of this underworld in life and in the hereafter.

# The false Enochian doctrine of the “fall”

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The much popular and exploited Ethiopian-Aramaic “Book of Giants” in the second Aramaic Enoch Pentateuch\*, thwarts the story about the Babylonian Igigi-Gods, worshiped as Elohim by the Hebrews in Hebrew pre-monotheistic times, i.e. pre-6th century BCE and labels them as “Nephilim”. In fact “giants” were the sons and daughters of Gods reborn in flesh, they surpassed the mortals not by size per body, but by the strength of their daimon, their intelligence, their wisdom and their occult skills.

The story about the purpose of Nephilim in taking the daughters of mortals is also false, their duty was to govern and distribute fates and destinies on behalf of the Gods. The apocalypticism contained therein was much exploited and the eschatonic ‘revelations’ of the Jewry were carried into the Christian religion. The Book of Watchers spawned the idea of the fall of angels, whereas it is a misguided rationalization of the existence of other forces guided by a typically manichean division in “good and evil”. Moreover, they carried over this error into Christianity, where the existence of demons is justified by the idea of the fall.

Interestingly, it may be that it is a deformed legend of the chief rebel Igigi, the dragon Aw-Ila, who disobeyed Annuna Gods and for his transgression from his blood Belet-Ili, according to myth, created the race of men. There are in fact, no “fallen angels”, the demonic tribes of the underworlds and astralistic chthonic domains have nothing to do with them and function in their own dominia pertaining to their own worlds, they belong to the ever-weaved organic whole of the world and have their respectful place in it.

The only “fall” if we want to consider it, is being reborn in the animal world, that is when a daimon of a greater order is migrating into human flesh, it merely means incarnation, inasmuch as abandoning the Dionysian tomb with death and being restored to one’s rightful spiritual domain should be considered disincarnation, or “ascent”. The movement up and down the chain of magnitude of being may be also vertically considered “fall” or “ascent”, but that should be understood as moving in-between the worlds, from the Divine Fire to chaos of the cosmic Tartarism.

The mystical directions on the Rose of the Winds should be understood both as moving through space, but as co-ordinates depending on the eye of a beholder, the Sun is rising in the East and carries the souls from the South, in summer equinox it is giving birth to souls in Cancer, whereupon they are released in Capricorn in the North during the Winter Equinox, like-

wise, Osiris is rising from the South, or the underworld in the Winter time and is enthroned in the North during the Summer equinox. Every culture sacralized their directions differently. Right now, I'm sitting with my face towards the wall, Northwards and with the eyes of imagination I can reflect on Cygnus, Ursa Minor behind the walls, and Draco with Sirius, Orion and Aldebaran behind me. Yet, it is relative to my position, and is not in accord with cultural sacred clocks, astronomical and astrological meanings. The point of reference is always the real, not my personal projection of the real.

What is hidden, the underworld, South below the Horizon, is the domain of the "fearsome unknown", the "tomb of the planets, moon and Sun", it is called profane, but should be called sacred, inasmuch as the sacredness of unknown illuminating darkness is untouched by the profane, so it is seems profane to the fearsome, and what is known appears as sacred, but it is profaned.

The original meaning of these terms meant "touched and appropriated by humans", i.e. profane, and within the demarcation of the Divine, that is sacred, untouched by human beings. The trick lays in perceiving the known, the profane, as sacred in each instance of its rediscovery and consecration, paying attention to the little Gods of life and death makes lives a great mystery.

Often-wise thus the "underworld" is confused with what lays below, and is done away with as infantilism of the primitive thinking, the South that in Arabic lore is "filled with demons", let us not confuse the spatio-temporal directions with metaphysical verticalization of the domains, at certain points they conclude together, that is both the "South and North" are a great cosmic void. Yet, it is the North, because of the spaciousness we experience when gazing up, the unaccessible awe and terror of mysterious quarters of the universe that makes us reassured that to conquer this space is to become initiated. It is the sacredness of space that we see, within the range of our seeing that makes us wonder, not the unseen that we almost never contemplate.

Therefore the underworld of shadows, the Plutonia are the gateways into the dimensions of caverns and subterranean worlds that one can visit in soul only, yet Styx and Acheron and different worlds, not detached from the spatio-temporal dimensions, as there is seamless integration of all the places of interest.

<sup>1</sup>Black Matthew James C VanderKam and O Neugebauer. 1985. *The Book of Enoch or I Enoch : A New English Edition : With Commentary and Textual Notes*. Leiden: E.J. Brill.

<sup>2</sup>*Space and Place : The Perspective of Experience*. 1977. Minneapolis: University of Minnesota Press.

**The organic view of the world, every “bestiality and idyll” in the eye of the beholder belongs to it. The civilizational training in defining humanness: The prime duty of civilization is to shape the logos and the definition of “humaneness”.**

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“Everything is interconnected” - is a much repeated phrase. Yet, how exactly is it interconnected? It's not just connecting the dots randomly, there are profound laws that are operating in the world. As an example, let's take the error of sympathetic magic, it's the same statement as “everything is interconnected”, so for instance enchanting a mandragora root that looks like our enemy and pinning it should obliterate our enemy. That would posit a common essence between the mandragora and our enemy, a direct causality - such links may be created by trained witches, but believing that mere similarity creates a synchronicity is erroneous.

There is a difference between an imbecile practitioner of magic and sciences and a master, in that he repeats, neither would like to be in hands of a thaumaturgist nor a surgeon that practices his art without understanding. The disciples of the universe first of all, learn, understand, and master through continuous repetition, ingenuity, versatility and virtuosity. To repeat the art that know, with ever-fresh phoenix-like love for its re-inventing as if always new is the correct approach, it permeates mastership, repetition means “always learning anew, while preserving the mastership”. We don't need to break things, or do them the wrong way to re-invent them, we need to be the stewards of respect and childlike marvel to the things we already know, and proceed likewise with everything we acquire - with love, commitment, and engagement in the pursuant moment.

To pin-point the inter-connectedness, one needs to know the laws, the common grounds, the denominator, the opposites, the union - “the butterfly effect” is possible only in case of high stochastic successfully run set of effectuated probabilities. Otherwise, let the butterflies fly unbothered, vortexing the air around their wings. Let us use the example from Hindi causality, “this existing, that arises”, i.e. the inter-dependence of co-arising events, or flashes

of energy as phenomena in time. The seed, the soil, the sun, the right circumstances give away the sprout. The seed doesn't cause the sprout, it is its essential component, instead of a linear causality, we have a multi-polar one. Such systems of causality are married to each other, envault each other, may be conjoined or separated on a smaller scale, but ultimately they are inseparable.

However, they need context, a defined topological space, which is composed both of chaotic systems, complex systems, turbulence of entropy. "The more stability in the systems of laws, the more effective is initiating a causal relationship", conversely "The more complex and less stability in the system of laws, the more improbable the act, the prediction, the effect". Stabilizing a system, controlling it, imposes an order, yet it is synthetic, no man-made order, whether political, societal, religious ever survived the onslaught of external agencies that act either by fortifying it, decaying, degenerating or destroying it. Therefore the most perfect, eukratic orders would be the ones that would take as many systems into account, instead of controlling synthetic orders, establishing a dynamic way of inter-dependencies in-between these systems. This is an art, and the greater the populations, technological sophistication, general complexity, the more difficult to establish such a healthy, self-regenerating principle.

This gives an organic view of the world in which all forms of symmetries, a-symmetries knotted throughout the physical and metaphysical systems emerge. In absolute terms such world is deterministic, that is everything is acting by necessity, but the content itself gives so much freedom that not only it is a-deterministic, leaving plenty of room for freedom of action. Deterministic absolutes and universals are the structures, for example physical objective laws, in such cases the content itself is modifiable, malleable and free within the grand scheme of indivisibility of the whole. In this, metaphysics should be understood as pertaining to the whole of the indivisible world, inasmuch as physics, these are different categories of perspectives and experiences, but at their root they are the same, the phenomena, noumena, and a-phenomena are radiantly positing their positive emptiness. Within the fields of action of this positive emptiness, everything happens as manifest, generated, emanated. I posit that an organic view of the world explains the universe better, than that of manichean dichotomies.

That includes spiritual entities inhabiting many worlds, that should be organized around classes, common grounds and functions, the infantile way of viewing the world into "good and evil" is completely conditioned. Shift the rectitude by a factor of a different value, and the perception and perspective changes. Therefore, as the most important value among humans, I've selected the most difficult one - that is - humaneness.



Humaneness is the beastiality and idyll that is torn from the world of abysmal, nature, mortals and Gods and takes shape in form of a logos, according to what the mortal may absorb, how he understands his or hers place in the world and “whence, why, towards what?”, it is a teleology of his heroic expression. Humaneness, I posit, is the prime exponent of civilization and a civilization is merely a codification of the values contained in the logos of humaneness.

Therefore the prime duty of a heroic affirmation, reformation, revolutions, is going back to the source of the abyss, nature, mortal and Gods and drinking the ambrosia that renews the very definition of a human, that shapes its mind, heart, soul, genius, science, art, ethos and spirit. It is never a synthetic process, the Nietzschean “ubermensch” or the Soviet “new man” were violations upon the expression, they would be natural if Nietzsche was the ubermensch he envisioned, or the masskult would be created by the Sergei Eisenstein as the epitome of the idea of a “Soviet man”. Philosophers may dream of societies, utopias, dystopias, of new people, but it is ultimately the genius that transforms, leads, governs, inspires, in the Whitehead’s sense in his Process and Philosophy: “There are titans that build religious, political and societal orders, and titans that tear them to shreds, building on their cadavers”.

# The evolution of demons vis a vis human civilization

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Inasmuch as human may be a totem to an animal or an entity, the animal or the entity may be a totem to a human animal. Exchange of perspectives by the means of spiritual trafficking which involve enpneumatization, that is: incarnations; emanations; portalizations; possessions; avatarizations - covered in my other book, Occultosophia, always involves mutual acquisition of perspectives and learning.

Given that a hominid, the anthropocene of a human animal is a relatively new phenomena on Earth, and its civilization-creating capacity is minute on the scale of Earthly time, we must take into account that forces antedating the human animal participated in its development, both the abysmal, the natural, the animal, the Divine interfered if not biologically, genetically, evolutionarily, then by mixing with the mind, soul, heart and spirit of the human animal that constituted a wholly new specie on Earth.

The African “Eve”, the black shamans already initiated socializing with nocturnal, diurnal, predatory and totemic animals by the means of crude, raw magic. As organized “secret society”-type cults such activities emerged probably in the upper paleolithic, middle paleolithic at the earliest (Hayden, 2018, p.5) The planetary rays and natures, the stars, the Divine fire of the Sun, previous life-waves, either in the graveyards of forms, or respiritualized participated with inclination and curiosity, leaning and proclivity in the toils of the new race on the meś tree of life. There are two elements here: the conservative element pertaining to the preservation of ethos, nature and being or a given class of entities, animals, Deities, and the malleable element, either by learning, receptiveness, inertia or acquisition. What is intelligent, learns, therefore it may be conclusively asserted, that “hells learn from humans, and vice versa”, or “the closer the devil you know, the more he mastered you”. I mentioned once, that demons that are a thousand years old know human ways all thoroughly, and rarely ever anything impresses them.

Likewise, the Gods give impressions, but they are not impressionable, they are continuous in their superior stance, towering above all. Gods, you ask? It is posited that humans invented Gods. Humans tend to project a lot upon Divinity, but the ante-human Gods are non-human, they are powers and forces above the stars, individuated in the stars as forces, they may be the remote eerie entities from faraway constellations

that are nevertheless ensouled in Hekatic Anima Mundi, the world soul.

The closest Gods humanity will know are the ones that are of men, deified. Here there is a vertical law, a non-human Deity, a force, a power may acquire a human mask to understand it, and then it becomes intelligible with human animals, a human animal that underwent occult operations may become a small deity, the first Gods and Goddesses originating from mortal human animals were the shamans, the wild men, the native, the ape-man, the human-animal-beast hybrid. The civilized Gods appeared later, in concordance with the principle of learning, refinement and development. Is it a chaos? The Divinity is unfolding to the knowing eyes, it doesn't contradict nature, therefore civilization, it takes shape according to the perception of the beholder.

Ordo ab chao, yet be forewarned, if you touch orders that are as chaos to mortal human animal, what is Divine in terrifying ways, is insanity, because there are limits to what a human animal form may be exposed to. Be advised, that the metaphysical worlds that are proximal to humans are the best to work with, because they are intelligible.

If you are tempted into chaos, and surely some of you will be knowing curiosity of human nature, treat it as auxiliary experiments and secure your grounds, at least protect yourself - beyonds the citadels of safe harbors, if you linger for too long in unknown spaces, you may shatter your mind, soul and heart not by some intentional evil, but by destruction that befalls human animal form when it is exposed to violent, combustible, overarching, monolithic forces that are indifferent to the mortal human animal. "Enter at your own peril, be prepared to perish with no gain".

As long as we don't have a witch-hunter manichean dichotomous, dualist mindset, but an open mind, we may progress through the obscurity towards the light of understanding, and it is simply better to stick to the "known Gods" than provoke the forces of the cosmic underworlds. I've been there, I don't want to go back, and I've built a fortress of classical philosophy, beauty, ethos, aesthetics, humaneness that protects my perception from madness, even if this bared no intent on recovering my shadows and souls from the cosmic chaos, and I'm lost, I furnish the temple of my daimon, my spirit with splendid things to rebuild myself, to be rebuilt by the Gods and Goddesses, acquire a new god-body, a new soul and shadow posthumously.

<sup>3</sup>Hayden, Brian Cambridge University Press. 2018. *The Power of Ritual in Prehistory : Secret Societies and Origins of Social Complexity* First published ed. Cambridge i pozostale: Cambridge University Press., p.5

# The mutual mask taking, the hybrids, the daemoniacs, the shamans

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In order to deal with tricksters, we need to know the tricks, the tricksters, their methods and manifold skills. To see through an illusion, we need to be illusionists, discerning what is true and what is false, so that we may dispel all stratagems invented to ensnare our senses, fully understanding how are they created, sustained, and how to break them, liberating our minds, souls and hearts. To gain access to parity, we need to create similitude. How better assume similitude than by impersonation?

To understand nightmares, one needs to be a nightmare, to understand the chthonic forces, one needs to become a chthonic demon, to understand the dead, one needs to mortify, to understand kings, one needs to become king-like, the Gods, god-like. There is both talent, genuine comprehension and actors' craft involved.

However, the most worthy and transparent enterprise are genuine, they are united with the common thread of authenticity of the universe, the truest movements of our daimon, heart and soul are the treasures of magic. "No one can lie to the universe", there are cognoscendi, tricksters, ignorants and the deluded. The cognoscendi know and pursue honesty, the tricksters know and pursue the trade of trickery, the ignorants do not know, and therefore they are easily deceived, the deluded think they know, but they are deceived, and they are worse than ignorants, but worse of all are the ignorants that audaciously pursue ignorance, in delusion thinking they are cognoscendi or tricksters. The trade of the thief, the idiot, the fanatic and the fool are similar. The workshop of the genius, the artisan, the knower, the magician are similar too. "Great minds think alike", the issue is that petty minds think alike, too.

The question is, can we become the nightmare, the cacodaimon, the dead, the king, the god as naturally as we wear the human mask? If we may, we mastered the natures, and we are no actors but in fact veritable ontologies. If we may not, we wear masks of those entities and play the actors in order to find intelligibility with the worlds different from ours.

# The nature demons, the demons of the Gods, the noble demons, the great Daimons

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Teleology gains new robes if we seek the proclivity, inclination and karman as motion defined by change in every object in the universe. It is not purposeful, but it is not aimless. The mountain undergoes corrosion, tectonic movements have their own teleology, of moving from one state into another. The teleology of a crystallizing substance is to develop a crystalline structure. It is similar with animated objects, or for that matter, animals, humans, plants and spirits. The exponent of their nature is their teleology.

Volitional action is self-conscious teleology, inertial, passive movement is a teleology define by causality of proxy conditions and agencies. We may say that life is purposeless and has no sense, but when a human animal uses his or hers volitional powers it forges new sense and meaning all the time - how heroic, something that befits us! Yet, to seek purpose in the unfolding rose, in the growth of plants and their harmonies, intervals of their branches and leaves is to seek a hermetic mystery in the world in which senseless actions of the universe become purposeful and have their own trajectories of change.

Therefore we may call the purpose of the universe as “change”, whether it is teleological in human-defined theology is a different issue, we like to seek resolves to our questions. And the question itself begs the answers to be given, and one has to be foolish not to find this aim in the whole civilizational development. Therefore, if everything has a vector of movement and change, so do spirits, they travel from place to place, they change themselves, they are changed and they change others.

Iamblichus defined Gods as impassionate, objective and non impressionable, the pure force does not lack self-identity throughout its essence, and the purest powers in the universe are self-identical. That would throw the indivisible whole into disarray! There power to power, self-identical, yet different, how to unionize? Well, if we accept the paradox that powers may be self-identical and same-like, yet different, it is very much as that old exercise in optics when light is going through a prism, and preserves its nature, yet is diffracted into manifold spectra, being of same substance.

Let us follow Iamblichean framework, good demons are still prone to change, and are impressionable, but they have a strong sense of self-identity, just like the hero-class of spirits, both participates in passions, or change within nature, as they didn't complete the cessation

principle. Here passions are defined by proximity to nature, change as being subject to greater mutable forces, for example natures of planets or the stars, and self-identity as separateness from Platonic sameness.

The minima is sameness, the maxima is the otherness, in Nolanic terms, yet these are absolutes, Opera Omnia tolerates all forms of self-identity in participation in powers, or self-identity in alienation from these powers. What is alienated from participation and possesses a strong self-identity is self-excluded from the greater world, and all forms of nihilism are a representative of such a stance, what participates with a strong self-identity is alike to great, noble Daimons, if it possesses also arete and nobility that is drawn from the reification of metaphysics of ethos, a reflection of the Divine forces in proportion to its approximation in a singular entity. To “dissolve” is to burn out the passions and transcend the animal state of Aphrodite Genetrix, oft confused with losing ones nature, spirit, genii, Jiva, the weaker the souls and spirits the more they are thrown into the vortex of fates and motions, will, as Buddhists say - may be a demon - but volitionality is necessary in order to transcend it and unionize with the greater forces. Chaldeans defined Apollonic Divinity as “will, act, force”, therefore one participates in degrees of volitionality that is in synthy with universes’ teleology, and act within it partaking in that force.

# The “layers” of calls, the hierarchies, the seals, the modern hermeneutics of art.

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Every entity that is separate ontologically has a signature, a seal, a secret name. A secret name is the essence of the entity and its ability to be an autokrator self-governing, to “command the secret name” is to command the entity. As such, it is not a “name” but the power over the entity that penetrates its utter being, one may say that lovers in true, honest love know their secret names, when the love is broken, the secret names withdraw back to their owners. When the entity is destroyed, annihilated completely, its name is also erased. When the name is written in the book of immortals, it is eternalized, and until that book lasts, so does the name and being that is beholding it. There are many substitutes and surrogate names that enable communication with the entity or enticing it to do something, or receiving something from the entity, be it through seal, equation, symbol, uttering, syntax, semiotics, semantics, performance. For example, a seal of an entity is a key to invocation and evocation, its effectively uttered name may call it, a numerical representation, a glyph, a sigil, may also prove to be useful. Yet, these are not “secret names”, these are names of reference that may derive from the secret name, or may be merely one of thousands of names that the entity is known by.

As a mortal, I was given the name “Matt”, I bear my surname from my father and mother, as a Saturnine intelligencer, I use the name “Saturnin”, that is, consecrated to Saturn, my Daimonic name is Fuomo, or Fuomil, that also means “Wherefore”, it may also permute and be translated as “Truth” in Chinese, or “Flame” in Italian, the God within me is called Peripsol, which is a permutation of Fuomo by gematric value, and in Greek it means “Round the Sun”, or “Circulating around the Sun”. Inasmuch as my blood, my genes are the “key” to my biological “essence”, my solar Drakon spirit is the “key” to my pneumatic essence, located in Ajna, and my shadow soul and soul were the keys to my occult psycho-sexual, emotional and feeling essence. Therefore, we wear many layers, and each layer may be called many names, and each identity is either consolidated, or splintered. The platinum-class ego tied with gnothi seauton, or knowledge of Self, exhibits a strong sense of homogenous identity that has many functions. Likewise, people with weak sense of selfhood and weak egos will have a tendency to splintered identities that are barely together, as in modern fashion on inventing new “personal pronouns” that further confuses the build-up of strong and robust ego-sys-

tems. It is extremely important to have a rock-solid ego knowing its gist, otherwise when we are manipulated, we won't know it. The art of discernment and growth of our characters, natures, minds, hearts and souls is related to self-guidance and assertive defense against any external influences and natures that attempt to influence us towards their own natures or agendas.

To call an entity properly, one needs to know its "outward representation", as various entities rarely carry a magical ID with them, one either needs to be introduced to the entity on its own accord, or use the existing databases. Grimoires and traditional magic brims with seals and names, often confusing one with another, using a given name or seal always risks that another entity will "pose" as the one we attempt to call. Some of those entities were created like automatons or servitors, others were a mere fantasy of the grimoire-writer, and tricksters, deceivers and other lot may simply "take" the invented seal, sigil etc. In order to play with the operator of the seal, word, name and use the sorry magician for its own purposes. The case is easier, if the entities introduce themselves and leave a mark in order to be called, intelligible understanding is the first motion of successful operation. In performative magical ceremonies, oftenwise operators are tricked into believing that "false is true", for example they evoke a Jupiteirian intelligencer-daimon, and the medium is possessed by a shroud of an ex-homeless alcoholic, or a soul of a trickster. We need to acquire at least the minimal knowledge of the occult arts to test the beings and their proclivities, and question them to make sure that we have the right entity "on call".

Foolish people are impressed by anything that surpasses their foolishness, and foolish magicians may believe that a trickster-Sathyr is an arch-demon, or that the knowledge they received from a spirit makes it automatically true. That is why intelligence, discernment, wisdom, insight, understanding, discipline, broad education in sciences are required, to multiply intelligence by intelligence, discernment by discernment, wisdom by wisdom, insight by insight, discipline by discipline, education by education. We won't receive from the spirits more than is pertaining to them, and the spirits that surpass us and want to share their skills, knowledge and arts don't have patience for idiots. They will support those ready and willing to acquire the learning, some are interest-free and well-meanings, some have their vested interests for the magician to extend their act in the land of mortals, others are fond of using the magician to destroy or harm, according to inclination.

Here it is good to have a "good warlock, evil warlock" approach, often a harmful entity may overpower our minds, and lets not play immovable monoliths here, and that is used to destroy others, the next day we may be blessed by a Hellenic ancient muse to utter philosophi-



cal, rhetorical, beautiful things, and that is splendid. Shape your character along the way, because such influences when self-conscious are extremely useful in determining what is your personal daimon, your true nature and ethos, by the act of discernment of what is compatible with us, and what should be discarded as not in synchony with our Self.

The greater balance in our nature, solidity, the less we are prone to chaos and instability under influence, but also the lesser our abilities to mediumize a myriad of natures. The more we are imbalanced, the greater proclivity to be influenced by cohorts of spirits, that may render us insane and babbling nonsense. The golden mean, if we have mediumistic skills is to find a point between rigorous discipline, and performative “Saturnalia”, when all hell breaks loose.

Once upon a time, when I worked with my beloved mistress in a performative ceremony when the planet Uran transited Taurus, as there were no known reference points for Uranian intelligencers, I constructed dummy-servitors and invited the forces of Uran to take them and their names as point of intelligible communication. This is an example of incitement of particular forces to use the names and seals that are made for them in order to communicate. Gods won't use scrambled communication in order to communicate with the magician, they will use the symbols, visions, inspirations, dreams that are most intelligible between the Magician and the Gods, they may be manifestation of auto-phaneias as in second sight, or dreams and visions that hit right between the eyes as true, honest, vibrant and splendid.

When a magician with second sight witnesses Sun-disked wings flanked by Ureic serpents, it is obvious that Egyptian, Ur-Heimatic, Zoroastrian, Yezidi forces attempt to give him a “hint” as to the path, when Thyrsus-Narxos is seen with Golden Eagles of Rome, it the Republican, Imperial angeli bonum of classical times that are guiding and inspiring, when we see Caducean wands, it is the Hellenic-Drakontes traditions that we pay attention to, when we see Vajra, or a dark-blue skinned Dakini, Hindi traditions calls us, when we see a Mjollnir, it is the Northern Scandinavian wayward signs that support us and call us. In the ancient times, people traveled be initiated in various traditions, be a discipline of those which call you, wisely, study them, work with them and follow them.

How do we know these are not illusions? That may be only conveyed by wisdom, and when a spirit of a demi-god incarnates, when our soulfield grows as large a metropolis, and we are stilled, restrained in awe and wonder, we know. When the spirits of ancient kings, emperors, philosophers, warriors join us for a while in our carnality, when we are laureled, crowned, armored, when the regalia are bestowed and we proudly feel the weight and form of them on us, we know we are walking with Gods and Goddesses.

What exactly is an auto-phaneia? It is the self-manifestation, self-illumination of a force, a power, God, Goddess that wants to known, it is the revealing of its communication, but never constitutes the true essence of the given being, field, or power. For instance, if my Ex Libris is placed in a book, it's not the book but my signature that stands for "this book is part of a collection of such and such". Isis unveiled, albeit partially, is showing a fragment of the world to the mortal, this fragment is such "Ex Libris", flirtatiously Gods are not known directly by auto-phaneia, they manifest, it requires wisdom, penetrative insight, contemplation, meditation, learning and patience in order to see what is beyond that what is represented in such visions, emblems and images.

Yet, it is still an auspicious sign, to be in the company of Gods, to be reminded of their presence is always a braved noble consolation and affirmation that the Pythagorean path that we follow is a royal one. Still, if a sylph spirit appears in a garden, we may know that it is a sylph, that it has keen aerial intelligence, that it loves nature, but what does it tell us about its beauty, its essence, its perspective, its universe? Nothing much, we may not know it, because it is a "secret garden of Obaron" of that particular spirit, and within her tribe, they are much different, their share in their "secret" is for them themselves to know.

# Occult Cross-Evolutionary Perspectives

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Orthologic correlations across evolutionary biology between species is a key to scale occult neural interactions that are ontogenetically inbuilt in all modern animals, including human animals. While the most viable theory is that occult echogenetics recapitulates direct ancestor ontogeny, “your inner Eukaryote” throughout its complexity, and various parts of the nervous system, whether archaic or modern may be utilized in magickal operations, or modified in order to achieve particular biopsychological effects, for example the “reptile brain” may be reinforced in order to have create focus, determination, concentration in psychic and intellectual capacity, eliminating emotions and feelings as superficial, it is to be noted that such experiments are dangerous. Apart from that, similar nervous structures and genes when triggered may “attract” the shadow-souls of species whose relatively non-complex neural structure is coupled with intake of given wavelength spectrum (photosensitive PAX2 genes and cells operating in ultraviolet-blue versus the fully-operational mammalian eye that can generate a ‘soul’). This is based on an axiom that primitive lust and arousal that is clogged in the lowest parts of the nervous system dependent on its bioelectromagnetic blocks on the meridians will necessarily attract and generate shadow specimen of low evolutionary resonance, while sublimated sexual energies that are generatively flowing to the upper parts of the brain (Ki, Ureic-Ophitic, Kundalini, Hsing) are neurally compatible with higher evolutionary stages, for example translate the human “soul” into a “winged soul” via similarities between avian encephalisation quotient which respective to its small size in birds, is similar to that of humans. Back to orthologs - an example of similarities between female human and a spider are the Vitellogenin genes that in humans are involved in egg development and yolk formation. Spiders also produce vitellogenin-like proteins for egg development. (give an example of male human animal). In order to fully map and understand the correlations between neural systems, physiology, bio-chemical dependences and their occult functions in-between animals, one would need to track and compare the co-evolution of nervous systems, ortholog similarities in-between species and time, having in mind that different circuits in the human animal when activated have a highly complex and sophisticated “translation” in the world of existing species and vice versa.

# The Hekate-Physis “violent and combustible flux of the underworld”

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The Pythagorean theology of arithmetics and geometry is portraying the Divine progress from the myth of Proteus, an all-containing force of a Monad, that resembles the Hawaian myth of the “child in the cosmic egg”, or the Egyptian “Harpocrates-Atum enthroned upon the silver ocean above Yaaru”, according to the Hawaian myth of Kumulipo or Tahiti version of Taaroa (Witzel , 2012), when the shell of the egg was broken, the little boy felt in a solitary condition whereupon he called and received no answer, and thus decided to “populate the universe with all forms of wonder” starting with Shu and Tefnut, that is force and order, to have companions in the “cosmic play of opera omnia” in this sense springs from the logos of completeness that unfolds among complete darkness.

Thus the universe was generated from the primordial solitude, I believe that Gods and Goddesses that cast lightnings of illumination into the Plato’s cave (the phenomenal world) are calling back those who go deeper into the catacombs of complete alienation withal understanding of their condition. As for darkness, it is the Tiamatic blind, deepest “Yang”, undisturbed it may be understood as a dense homogeneous shapeless form across the pre-generative universe. When the serpent, the boy that was now called Absu broke the egg, it violated Tiamat and thus the cosmic ocean emerged, in titanic, monolithic spectacle the first gargantuan orders emerged in a world where there was no stars, only majestic forms of all potential that was not actuated. There was no time and no space, Tartarus, the Abyss was moving around Absu that was the world-serpent, Erebus.

Inasmuch as the Pythagorean theology of arithmetics explained the stages of the progress and and transmutation of the boy, so the scheme from infinity of all chaotic forms to the simple represented violated Tiamat. The growth reflected itself in chaos, as the force needed the black forms of Tiamat to generate its substance and matter. Hekate-Physis represented in Hellenism these cosmic black worlds in the Tartaric-Chthonic aspect, as the mistress of cosmic waterways, opener of gateways, the reflection of the Stars as Schwarzen Sonnen and the associated network of chaotic under-cosmic tunnels interlinking them, the pull of the void, heavy power and steel-like force is related to the forces of Tiamat’s rape.

The Goddess in mascara, or a mask is initiating mortals into the womb

of darkness, without it she is a thriving force of black-demonic aggressive, combustible swirling mass of chaos driving mortals insane in terror. Every terror described in ancient legends, the Scandinavian Jotuns, Rokkr, the Mayan Xibalba, Styx of tar in which the dead remnants of bones and shrouds are suffocated, as I revisited this river, Acheron are “no-places”, or dystopias in these regions, according to their proximity to the world, their denseness, their chaotic proclivity, what is preventing some of these forces to enter the world is their “heaviness” and “denseness”, the shadows on the surface of black hells are like small fishes swimming in an infinitely deep ocean measured by the Hindis in “Yoyanas”, inasmuch as Mount Meru should be measured by states of refined consciousness, or the Daimon-Ajna, perhaps Jiva.

That latter is negated in Lhag Thog teachings, perhaps not because it doesn't exist, but because individual soul, daimon is an inferior form of consciousness to that that expands infinitely in all directions and conquers space and time in perfection, in that pari-Nirvana, or going beyond Samsara means complete cessation and withdrawal into the “foundational consciousness”. People who think this is easy, or that “merging with the absolute” is just a decision are dead-wrong. That requires arduous training in a golden, supportive age, excellence in training and siddhi, and reaching togal, crossing the abyss, and then pursuing cessation in perfect discipline which is even more difficult in human form, once it is acquired.

That is not to dissuade anyone from pursuing this path, but be aware that it is not easy, and as a person who relies on Gods for liberation I wish anyone pursuant of this greater vehicle every success in these times. Returning to the darkness, there is also the “black spacious fire” of Azoth which doesn't burn upon submersion of the soul, but warms with eerie radiation and somehow reflects the divine fire of Hyperion that “doesn't destroy, but elevates”. The former is the “black fire of the mystics” and is related to the hidden, Black Sun.

The fire-realities of hells have twin-aspects, the world of spacious fire, that some call “Juda” is the Earthly fire, when my enemies attempted to imprison my soul on “Golgotha” or the “Mountain of Terror” as I was crucified in front of Microprosopus, or the countenance of Ba'al, Elder Horus intervened and punished the two culprits that attempted to tie me in this world and exterminate me there. Hells were over-taken by traitors, and times change quickly. The upper fire, that of Hyperion, the supra-solar one is that of elevation, ascension, contemplating one's spirit in the Divine fire is the grand reflection upon the Aionic worlds.

<sup>1</sup>Witzel Michael. 2012. The Origins of the World's Mythologies. Oxford: Oxford University Press, pp. 109-110

# The fence-piercing as Daimon-transformation and the designations to particular spheres.

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What exactly is the fence-piercing, Eleusis rite, Egyptian Amenta ritual, or “crossing the abyss”, as known in some occult traditions? It is the direct crossing of consciousness envaulted in the spirit in Ajna that becomes transformed by its submersion in a-phenomenal territory, or bathed in the “Waters of Tiamat”. Every conscious spirit has a “code” or its composition that is resonating and interlocking with given dimensions, tunnels, synergetic wholeness of the universe. It may be best described by the means of geometry and color which is also translatable into sound, if introspectively the colors of my spirit were accordant with blue-yellow spectra and all the geometries associated with this, my consciousness had access to these particular dimensions that were in synthy with these regions.

Likewise, if the color of my spirit is now dark brown, dark red, black and dark green it may be associated with the analogous colors, for example in Bardo Thodol. The spirit is not the soul, it is usually extremely weak or in a germinal form in every newborn, unless a spirit is reborn in a human animal, the prime function of alchemy was to initiate, bathe, focus, rectify and perfect a spirit, so was the purpose of Daoist schools. It is associated with willpower, focus, feeling of self-hood, identity, magical command, authority, godhood and may be classed in hellenic sense as a “daimon”.

Plotinus and Sosipatra had a “daimon” of a little god, little goddess status, and they were inborn to them. The process of strengthening and rectifying a spirit is a matter of training, occult operations, sometimes traumas received and overcame, it is by and large a diamond and the finest essence of a given human that is draws both from Anima Mundi, the world soul and constitutes a monad by itself, in the sense that “every point is the center”. It may be compared to the “reasoned spirit” of Galen of Pergamon, or Hippocrates, or the third eye of the Hindi, the eye of insight and wisdom that allows us to tap into resources un-thought of by other human animals that did not rectify the “pneumatic function”.

The powerhouse of the spirit is both the Divine fire and the cosmic dense abyss, and schools that advocated the “descent to the underworld” were really advocating the bathing and transformation of this spirit by soulflight into the Abysmal regions, gathering Tiamatic power of heavy forms and fortifying this spirit, in order to reconfigure the “code” of the spirit and make it

star-bound, god-like, likewise, the bathing in Divine fire made this spirit not only strong, as it already possessed a demi-god status, but also deified in essence that it gained access to the supra-stellar regions of the third transcendent, as called by Chaldeans and described as “auto-phaneia” of Apollo.

# Beyond time, beyond death, beyond space: Range of operations

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Deep is the well of the past, wrote Thomas Mann, yet what exactly is time? It is a measure of registering flashes of events on a hypothetical scale between the interval of one and another phenomena when it comes to precision, or an established range in which these events take place. A second is a synthetically created reference, so is an hour, a day from sunrise to sunset is a range between the references of dawn till dusk, a year is a full orbital cycle of Earth around the sun. Time thus is related to measure of motion that is periodic, cyclical, sequential, when events are interrupted, or a-linear, we pretend that the motion or event is finished in time and is no more.

We may try to correlate the causalities of co-arising co-emerging events with the concept of time and all of a sudden we have multiple vectors of time, one cycle doesn't fit the other, time becomes multivalent. This may prove the relativity of time when we are going beyond the regular sequestration of events and calling it "time". In absolute terms, we may attempt to define time as the beginning of force, or event-momenta, the critical mass of force in which things begin to happen is the beginning of time, when it unfolds with space, the generation of topological space in which events take place, we've got space-time. For a human being, time is measured by his life-span the ability to observe events distributed in his perception. That perception is neither infinite, nor a-temporal, we are simply used to order things in time the way we do, holding it intuitively as complete and how things work universally. Counter-intuitively we are merely a victim of our perception.

In the Chhattisgarh tribe in India, time runs backward, not forward, it is easy to say and understand, but difficult to perceive. We are used to the fact, that times runs forward, the vector is fixed. Yet, it is proof that the perception of time is not universal, even among human beings. Now, let us run an experiment, we exit out body and the temporal safety of our time-binding habits. All of a sudden, we are in an a-temporal zone, as in a dream, where we may spend hours in a dream, and we just slept for one hour. Our minds, mental sphere, brain, generated a time-bubble that was bent by couple of hours and packed into one hour of dream-time.



In the Ornament of Stainless Light, Kalacakra Tantra, time may be counted in breaths, a breath of a ghost is thirty breaths of a living human being, therefore in a single human breath, a ghost would complete eight breaths (Nor Bzan, 2004, p.602), and 24 hours for a mortal would be 720 hours for a ghost, also if a person would walk a 5km/h, relative time factor appearing from a mortal human perspective would perceive the ghost moving at 150km/h. If a shadow-shroud is standing next to our bed for 20 minutes, it really contemplates us for ten hours from its perspective. Sounds gloomy enough, but we can't see from its perspective, we may have just our own. There, the ghost's day is extremely long, but the activities of the ghost are extremely fast from the mortal human perspective. It is not to say, that that is so exactly, but it portrays the a-temporal a-carnal relativity of time.

The dead know more, because they are not bound by temporal obligations of a mortal, all necromancy utilizes the simple fact of information gathering, divination, prediction that not only time is relative, but also events in afterlife contain plenty of information about our linear time-scale. Here, we encounter time-scanning capacities, and the more one is liberated from time, the greater his knowledge, foresight of events and prescience of past. Does it mean we can predict the future? Not really, we may play predictions and establish Bayesian probabilities, but from potentiality to actuality one encounters chaotic systems and complex systems, there is fortune, choice, chance, fate, and destiny, so the system is not as fatalistic as it may appear.

Yet, to know the probabilities enables us to fix certain outcomes.

Hamartia, as the fatal flaw is a trait of one's fate and character that sows fates and is not tainting time itself, but defines certain actions that are inevitable and executed in deterministic fashion. In the story of Solomon and the Angel of Death, the man informed about his death, fled towards India, when Azrail inquired Solomon why, and informed that he attempted to evade death, Azrail was surprised uttering that he was on the way to India to take his life there. Fatalism of hamartia is akin to the Wyrð among Scandinavians and Germans: "Destiny is the all-powerful, the unalterable, but also the inaccessible to all thoughts and feelings, it is the absolutely superior power (...) It is the incorruptible, deadly fatal, hostile destiny that mysteriously, ruthlessly, and unrelentingly rules over man."

Can we change the past? The past leaves traces and information, but it collapses into ruin of itself, "Alexandria abandoned by Dionisian company, Serapeion destroyed", nothing will bring it back. Even if we would dispatch the dead to the recover information from the past, they would recover just that - the available information from the graveyard of things that once were.

Can we change the future - Aren't we changing it right now?

The present is total, it reigns supremely, because the present is the absolute, it is a monolith, ask someone to “capture the present” and he won’t be capable because if he were to divide time infinitely, he couldn’t - therefore it is infinitely still. We act in the present leaving imprints on it, but we can never access it.

\*Nor bzan and Institute of Tibetan Classics (Montréal). 2004. Ornament of Stainless Light : An Exposition of the Kālacakra Tantra. Boston (Mass.) Montréal (Can.): Wisdom Institute of Tibetan Classics, p. 602, Appendix

## The mixing of natures, the troublesome demons, exorcisms:

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What do we need banishments and exorcisms for? From a human-centric perspective it is to relieve oneself from an unnatural state of mind, soul and heart that is inflicted by a menacing entity. These operations are to relieve the human from the issues that come forth from affliction, therefore to return to the natural state of what Galen of Pergamon called “krasis”, the bases of mental, spiritual and bodily health. Let us remember that these operations have nothing to do with medicine, and they can heal only what was inflicted by the entity, they cannot heal physiological, organic, material ailment. For instance, if temporary blindness was caused by an entity, removal of this entity may restore sight, but if there was no such infliction and one is blind either by birth, or organic dysfunction, or illness or malady, one cannot contradict the laws of nature. In other words, leave the afflictions caused by spirits to the skilled magicians, and that caused by illness or nature, to the physicians and doctors.

There is a general rule in exorcism and banishment, to send something away, one needs to find a force, a power that corresponds with the entity either by similarity, resonating with its essence, ergon (function) and psyche, or having a greater range of operations across dimensions, it also needs to see, recognize and have command over the entity to banish. The most successful exorcisms and banishments are done while co-operating with holy entities that are capable of chasing away, removing, or bringing the troublemaker back to its proper world by overpowering, persuading, dissolving, salvaging, scrying, casting by force, or negotiating to leave.

Often, exorcising demons with “the devil you know” demons

is popular in Catholic rites, although most of their ideas of exorcising with prayers, oils etc. Are completely missing the point. The world is simply more complex and cannot be bottlenecked into Judeo-Christian demonologies and ideas about certain entities and knowledge about their function, modes of operation, least to say ontology.

- A) delegation back to its world
- B) detachment
- C) erasal of the shroud
- D) banishing
- E) binding
- F) laying down the dead
- G) dissolving the shroud
- H) liberating the benighted soul
- Practical aspect of demon-trafficking:
  - I) acquisition of skills
  - I I) delegating command
  - I I I) learning
  - I) Cutting through the shroud (iron weapons)